caste feeling. Their social disputes are settled by their spiritual teacher. They send their boys and girls to school, and are a steady class.

HUSBANDMEN. *Sádars.*

Sa'dars are returned as numbering about 43,422 and as found all over the district. They say that their name is a corrupt form of the word *sádhu* or saint. They eat only with high-class Lingáyats such as Silbalkis and Panchamsális. They never marry out of their own class. They wear the *ling* and allow divorce and widow marriage. They do not eat flesh or drink liquor. Shiv is their god and the Lingáyat priest belonging to the Rotti religious house is their religious head, whom they often invite to dine with them. They bathe twice a day and worship the *ling*. They dress like other Lingáyats, their women wearing the robe like a petticoat. They are husbandmen, traders, and village headmen. Their marriage ceremonies are performed either by a Bráhman astrologer or by a Lingáyat priest. They sometimes fast on Monday till sunset. They bury their dead.

CRAFTSMEN.

Craftsmen, according to the 1881 census, included sixteen classes with a strength of 47,585 or 6·10 per cent of the Hindu population. The details are :

Dhárwár Craftsmen, 1881.

Division.	Males.	Females.	Total.	Division.	Males.	Females.	Total.
Badiges or Carpenters ...	1051	962	2013	Lád Suryavanshis	723	756	1479
Gavandis or Masons ...	2982	3008	5990	Medars	539	533	1072
Hugárs or Flower Sellers ...	859	867	1726	Nágliks or Lingáyat Dyers .	1054	1128	2182
Ilgerus or Palm-Tappers ...	605	645	1250	Pánchals	9290	8885	18175
Jalgárs or Gold-washers ...	1	1	2	Shimpis or Tailors	3229	3350	6579
Jingárs or Saddlers	205	204	409	Sonagárs or Goldsmiths ...	1359	1046	2405
Kammárs or Blacksmiths ...	613	604	1217	Sanadi Koravars *	...	...	...
Killikiatars or Chhatris ...	214	231	445				
Kumbhárs or Potters ...	1355	1286	2641	Total ...	24,079	23,506	47,585

* Not in the census returns.

Badiges.

Badiges, or Carpenters, are returned as numbering about 2000, and as found all over the district. They are old settlers in Dhárwár. They speak impure Kánarese. The names in common use among men are Bállappa, Bassáppa, and Kállappa; and among women Dayamava, Kállava, and Lakshamava. They have no surnames, and they are known by the names of the towns and villages in which they live. Their family deities are Dayamava, Kállava, Mallava, and Manava. They have no subdivisions. They are fair, short, strong, and muscular. They live in houses of the better class with walls of mud and sun-burnt bricks. Their daily food is Indian millet bread, rice, vegetables, and curds; and their special holiday dishes are sweet cakes. They do not use flesh or intoxicating drinks. The men wear a loin and shouldercloth, a jacket, a turban, and shoes; and the women a long robe and bodice passing the skirt of the robe back between the feet. Both men and women are neat and clean in their dress. The men wear ear and finger rings and waistchains, and the women ear nose and toe rings and waistbands. They are hardworking, honest, even-tempered, hospitable, and orderly. Their main calling is to build houses and to prepare wooden field-tools. They also do the petty iron work required for house use as making

Chapter III. Population. CRAFTSMEN. *Badigas.*

locks, hinges, and sickles. Some make idols of sandalwood and teak-wood. They work from six to twelve in the morning and from two to six in the evening, and are helped by their children. Their busy season is from December to May. Their craft is prosperous and few of them are in debt. A family of five spends about 16*s.* (Rs. 8) a month on food. It costs about £10 (Rs. 100) to build a house and about 2*s.* (Re. 1) a month to rent one, and the value of their house goods is £5 (Rs. 50); a birth costs about £1 (Rs. 10), a thread-girding about £5 (Rs. 50), a marriage about £10 (Rs. 100), a girl's coming of age about £2 (Rs. 20), a pregnancy about £1 10*s.* (Rs. 15), and a death about £2 (Rs. 20). They are religious and respect Bráhmans, but do not call them to their religious ceremonies. All their religious ceremonies are conducted by priests of their own caste. They keep the usual Hindu holidays, and make pilgrimages to Gokarn in Kánara and Shirsangi in Belgaum. Their spiritual teacher called Gurappayya lives at Yatgiri in the Nizám's country. Occasionally they worship the village goddesses Dayamava, Durgava, and Yellamma. Their family-goddess Kállamma is represented as a woman sitting on a raised seat with four arms, each holding a separate weapon. They say that they do not believe in sorcery, witchcraft, or soothsaying. Of late they have begun to keep the sixteen Bráhmanical *sanskárs* or sacraments which under the Peshwa's government were forbidden them. When a child is born its navel-cord is cut and the mother and child are bathed. On the fifth day the goddess Jivati is worshipped, and food is offered her, and on the twelfth day the child is named and cradled. They have lately begun to perform all religious ceremonies like Bráhmans with the help of priests of their own class. Child marriage and polygamy are practised, widow marriage is forbidden, and polyandry is unknown. They are bound together as a body. Their social disputes are settled by their teacher and castemen, and any one who disobeys their decisions is put out of caste. They send their children to school, take to new pursuits, and are a steady class.

Gavandis.

Gavandis, or Masons, or as they call themselves Ságarchakravartis that is Sea-rulers, are returned as numbering about 6000 and as found all over the district. They speak impure Kánarese. The names in common use among men are Bassanna, Timmanna, and Yelláppa; and among women Bhimova, Sarova, and Sávakka. They have neither surnames nor family-stocks. Some classes among them go by particular names as Badagus, Dannánávurs, and Kannánávurs. A boy and girl of the same class cannot intermarry. They are of two divisions Trinámadháris and Pákutras, the members of which eat together and intermarry. Their family gods are Venkataraman of Tirupati and Hanumán. They are tall, dark, and slender. Most of them live in houses of the better sort with walls of sun-burnt bricks and flat or tiled roofs. They are great eaters but bad cooks. Their daily food is Indian millet bread, pulse, and vegetables, and their special holiday dishes are sweet cakes. They use flesh and liquor. The men wear a loin and shouldercloth, a jacket, a head-scarf, and shoes; and the women wear a robe and a bodice without passing the skirt of the robe back between the feet. The men wear ear and finger rings, and the women ear finger and nose rings, and

wristlets. They are hardworking, even-tempered, and orderly, but dirty and untidy. Their main calling is working as masons in building houses, bridges, temples, and ponds. They spend large sums on marriages, and though their craft is prosperous many are in debt. A family of five spends about £1 10*s.* (Rs. 15) a month on food. A house costs about £7 10*s.* (Rs. 75) to build and about 6*s.* (Rs. 3) a year to hire. A birth costs about £1 10*s.* (Rs. 15), a son's marriage about £25 (Rs. 250) including £5 (Rs. 50) paid to the girl's father, a girl's coming of age about £2 (Rs. 20), a pregnancy about 16*s.* (Rs. 8), and a death about £2 10*s.* (Rs. 25). They are religious, respect Bráhmans, and call them to conduct their marriages. They worship the usual Bráhmanic gods and make pilgrimages to the shrine of Venkataraman at Tirupati. Their spiritual teacher is Tátáchárya who lives at Hampi in Bellári. He gives a sacred thread to such of them as wish to wear it and brands them on the arm with a copper discus or *chakra*. They believe in sorcery, witchcraft, and soothsaying. As soon as a child is born its navel cord is cut and the mother and child are bathed. On the fifth day the goddess Sathi is worshipped and on the twelfth day the child is named and cradled. Their marriage ceremonies last four days. On the first day a dinner is given in honour of the family gods; on the second day the bride and bridegroom are rubbed with turmeric and oil and bathed; on the third day a Bráhman priest is invited, repeats texts, and the regular wedding ceremonies are gone through; and on the fourth day the bride and bridegroom are made to sow seeds of five grains in the marriage shed. The dead are either burnt or buried. A birth, monthly sickness, and death cause impurity for ten, four, and ten days. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the caste and any one who disobeys the common decision is put out of caste. Caste authority grows weaker day by day. They send their boys to school, take to no new pursuits, and on the whole are a steady class.

CRAFTSMEN.
Gavandis.

Huga'rs, or Lingáyat Flower-sellers, are returned as numbering about 1700 and as found in Bankápur, Gadag, Hubli, Karajgi, Navalgund, Ránebennur, and Ron. They speak impure Kánarese. The names in common use among men are Basáppa, Kálláppa, and Nágáppa; and among women Basava, Gursava, and Irava. They have no divisions and no surnames. Their family-gods are Rachana and Basavana. They do not differ in appearance from ordinary Lingáyats. They live in flat-roofed houses which for the most part are neat and clean, and keep flower-plants in their yards. Their daily food is Indian millet bread, pulse, and vegetables, and their special dishes are rice and sweet cakes. They do not use flesh or liquor. The men wear a loin and shouldercloth, a jacket, a headscarf, and sandals; and the women a robe and bodice without passing the skirt of the robe back between the feet. They are honest, even-tempered, and orderly, but lazy. Their main calling is to sell flowers and flower garlands and *bel* or Ægle marmelos leaves. Every morning they bring flowers and distribute them among Lingáyats each of whom in return gives them a small dole of grain. Their women help them in their work. Some of them till land. Their calling is poorly paid and many are in debt. A family of five spends about

Hugárs.

Chapter III. Population. CRAFTSMEN. *Hugárs.*

£1 (Rs. 10) a month on food; a house costs about £10 (Rs. 100) to build and 2*s.* (Re. 1) a month to rent, a birth costs about 4*s.* (Rs. 2), a son's marriage about £10 (Rs. 100) including £4 (Rs. 40) paid to the bride's father, a girl's coming of age about 6*s.* (Rs. 3), and a death about £1 (Rs. 10). They are religious, respecting Lingáyat priests, and calling them to conduct their religious ceremonies. Their *guru* or spiritual teacher is a Lingáyat priest who lives at Chitaldurg in Maisur. They keep the leading Hindu holidays and occasionally worship the village godesses Dayamava and Durgava. They believe in sorcery, witchcraft, and soothsaying. Their birth, marriage, and death ceremonies are like those of other Lingáyats. Child and widow marriage, divorce, and polygamy are practised, and polyandry is unknown. They are bound together by a strong caste feeling. Minor social disputes are settled by their priests, and graver questions by their *guru* or spiritual teacher. They do not send their children to school, take to no new pursuits, and on the whole are a steady class.

Ilgerus.

Ilgerus, or Palm-Tappers, are returned as numbering about 1250 and as found in Dhárwár, Bankápur, Gadag, Hángal, Karajgi, Kod, Navalgund, and Ron. Ilgeru is said to be a corrupt form of *Ilsoávaru* the Kánarese for a palm-tapper. They speak impure Kánarese. The names in use among men are Dharmayya, Mollayya, and Rámayya; and among women Basava, Mahava, and Parava. They have no surnames. They are of four divisions, Kaudanya, Kárunya, Kátunya, and Váschalya. The first and second eat and marry with each other, but the first and second neither eat nor marry with the third and fourth. They are like other Lingáyats except that they mark their brows with a circle of sandalwood paste. They are short, slender, dark, and strong. Most of them live in houses of the better class, one storey high, with walls of brick and tiled roofs. The houses are generally clean and well cared for. They are great eaters and good cooks. Their daily food is rice, pulse, Indian millet bread, clarified butter, and milk, and their special holiday dishes are sweet cakes made of wheat, pulse, and coarse sugar. They eat the flesh of sheep and fowls but of no other animal. They drink no liquor because they are prevented by the curse of the goddess Párvati. The men wear a headscarf, a loin and shoulder cloth, a jacket, and shoes; and the women a robe and bodice, like those worn by Lingáyat women. They are honest, hardworking, even-tempered, neat, clean, hospitable, and orderly. Their main calling is to draw and sell palm-juice, and a few are engaged in trade. They are busy during the fair season and idle during the rains. They rank below Lingáyats and among middle-class Hindus. A family of five spends about £1 10*s.* (Rs. 15) a month on food and about £3 (Rs. 30) a year on dress. A house costs them about £20 (Rs. 200) to build and about 4*s.* (Rs. 2) a month to rent. The value of their house goods is about £10 (Rs. 100). A birth costs them about £1 (Rs. 10), a marriage about £20 (Rs. 200), a girl's coming of age about £1 (Rs. 10), a pregnancy about 10*s.* (Rs. 5), and a death about £1 (Rs. 10). They are religious. Their family gods are Basavana, Hanumán, and Yellava. They call both Bráhmans and Lingáyats to conduct their marriages and their other

CRAFTSMEN. *Ilgerus.*

ceremonies are performed by Lingáyat priests. Their principal holidays are *Ugádi* in April-May, *Nág-panchami* in August-September, *Ganesha-chaturthi* in September-October, *Dasara* in October-November, *Diváli* in November, and *Holihunavi* in March-April. They make pilgrimages to the shrine of Sangameshvar at Kudla about twelve miles from Hángal. Their *guru* or spiritual teacher is a Lingáyat priest named Ajayya who lives at Nidsingi about eight miles from Hángal. He gives them religious instruction and in return receives presents. They occasionally worship the village goddesses Dayamava and Durgava by offering them flowers, sandal paste, perfumes, fruit, and uncooked food. They believe in sorcery, witchcraft, and soothsaying. On the birth of a child honey is dropped into its mouth and its navel cord is cut, and on the fifth day the goddess Sathi is worshipped to secure long life to the child. On the thirteenth day a Lingáyat priest is called. He blesses the child and its mother and gives her some fruit, and in return is given money and uncooked food. The child is put into a cradle and named by its paternal aunt. Both Bráhman and Lingáyat priests are called to their marriages. The Bráhman priest makes the bride and bridegroom stand in two baskets filled with rice and holds a cloth between them. Five married women whose first husbands are alive throw red rice over the couple, the Lingáyat priest ties *kankans* or yellow threads round the right wrists of the bride and bridegroom, and two lighted lamps set in a plate containing red water are waved round their faces. A feast is given to members of the caste and the marriage is over. After death the Lingáyat priest comes and sets his right foot on the head of the body. The foot is worshipped and the body is carried sitting in a *vimán* or car to the burial ground. As the carriers draw near the burial ground two men come from the grave to the car and ask, Who are you? and Where are you going? The mourners answer; It is Rámayya Mollaya who is going to Shiv's heaven. The two men lay a cocoanut in the car and say, Come. The bearers move on to the grave. The body is taken out of the car and set in the grave. The Lingáyat priest repeats charms, throws *bel* leaves and earth on the body, and the grave is filled. The priest stands on the grave, his feet are worshipped, and all go home. No further funeral ceremonies are observed. Eight years ago the Ilgerus used to burn their dead, but lately, under the advice of Lingáyat priests, they have begun to bury. A birth, a girl's coming of age, or a death causes no impurity. They pay special respect to all *lings* whether in temples or in houses, but do not wear the *ling* round their necks like the Lingáyats. They are bound together by a strong caste feeling. Their social disputes are settled by members of their caste and Lingáyat priests, and if any one disobeys a common decision he is put out of caste. An outcaste may rejoin if he pays a fine of 10*s*. (Rs. 5) and drinks *charantirth* or water in which a priest's feet have been washed. They send their boys to school, take to new pursuits, and are a steady class.

Jalgárs.

Jalgárs, apparently Watermen, that is Gold-washers, are returned as numbering only two and as found in Ránebennur. Several other families who are gold-washers by descent have probably been

Chapter III. Population.

CRAFTSMEN. *Jalgárs.*

returned under some other name. They speak impure Kánarese. The names in common use among men are Kálláppa, Málláppa, and Rangáppa; and among women Adiveva, Basava, Fakirava, Kállava, and Yellava. They have no surnames. Their house gods are Basáppa, the river Ganga, and Huligeva. They have no subdivisions. They are short, strong, and muscular. They live in dirty untidy and ill-cared for houses with flat roofs and walls of brick and mud. They keep oxen, fowls, and dogs. They are great eaters and poor cooks. Their every-day food is Indian millet bread and vegetables, and their special holiday dishes are sweet cakes, rice, and vegetables. They eat flesh and drink liquor. The men wear a headscarf, a jacket, a shouldercloth, a loincloth, and a blanket; and the women wear a robe and a bodice, without passing the skirt of the robe back between the feet. They wear flowers in their hair. Their clothes are made in the local handlooms and they generally have one or two suits for holiday wear. The men wear ear and finger rings, and the women nose ear and toe rings, and waistbands. They are hardworking, even-tempered, and orderly, but unclean and untidy. They wash the dust in goldsmiths' shops for particles of gold, and the sands of the gold-yielding streams in the Kapoti hills. They can practise gold-washing in the Kapoti streams only during a few months in the cold weather and even when at work make little more than the wages of a day-labourer. Their craft is falling and they are in debt. They eat from all higher class Hindus but not from Musalmáns, Holayas, or Mádigárs. A family of five spends about £1 (Rs.10) a month on food and about £1 10*s.* (Rs.15) a year on dress. A house costs about £5 (Rs. 50) to build and 2*s.* (Re. 1) a month to rent. Their household goods are worth about £5 (Rs. 50). A birth costs about 4*s.* (Rs. 2), a son's marriage about £10 (Rs. 100) including £2 10*s.* (Rs. 25) paid to the girl's father, a girl's coming of age about £2 (Rs. 20), a pregnancy about 8*s.* (Rs. 4), and a death about 16*s.* (Rs. 8). They are religious. Their family deities are Yellava, Huligeva, and Hanamáppa. They have no family-priests. They respect Bráhmans and call them to conduct their marriage ceremonies. They keep the Hindu holidays of *Holihunvi* in March-April, *Ugádi* in April, *Dasara* in October, and *Diváli* in November. They make pilgrimages to Yellamma in Belgaum and to the Musalmán tomb of Rája Bagovar the saint of Yamnur in Navalgund. They worship the village deities Dayamava and Durgava, and say they do not believe in witchcraft, sorcery, or soothsaying. They do not keep the regular Hindu sacraments or *sanskárs*. On the birth of a child they cut its navel-cord; on the fifth they worship the goddess Kállamma, give a caste dinner, and sacrifice a sheep at the tomb of Rája Bagovar the Pir of Yamnur; and on the twelfth cradle the child. On the first day of a marriage they rub the bride and bridegroom with turmeric. On the second day they give a caste dinner. On the third day they set the bride and bridegroom on a horse and carry them through the town with great pomp. On the death of a man or woman they carry the dead body to the burning ground, set it on the pile of wood or cowdung cakes, and burn it. Child-marriage and polygamy are allowed, and polyandry is unknown. The

heads of widows are not shaved but they are not allowed to marry again. They are bound together by a strong caste feeling. Social disputes are settled by the caste people and if any one breaks their rules he is put out of caste. They eke out a living as labourers and are a poor class.

Jingárs.

Jinga'rs, or Saddle-makers, also called Chitragárs or Painters, are returned as numbering about 400 and as found in Dhárwár, Gadag, Hubli, Kod, and Ránebennur. Their home speech is Maráthi and they speak Kánarese with the people of the district. The names in common use among men are Dhondiba, Krishnáppa, and Rámáppa; and among women Bhágirathi, Ganga, and Sarasvati. Their surnames are Amblékar, Kamblékar, Khaprekar, and Topekar. Boys and girls of the same surname do not intermarry. Their family goddess is Nimshádevi whose chief shrine is in Maisur. They have no sub-divisions. They are short and fair. They live in houses of the better class with tiled or flat roofs. Their daily food is Indian-millet bread, rice, pulse, and vegetables, and their special holiday dishes are sweet cakes. They neither eat flesh nor drink liquor. The men wear a loin and shouldercloth, a jacket, a turban or headscarf, and shoes; the women wear a robe and bodice like Bráhman women. They are hard-working, hospitable, and orderly. They work as carpenters, tailors, blacksmiths, painters, and saddle-makers. The women do not help the men in their work. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £30 (Rs. 300) to build, and their house goods are worth about £10 (Rs.100). A birth costs about £1 (Rs. 10), a thread-girding about £5 (Rs. 50), a marriage about £25 (Rs. 250), a girl's coming of age about £2 (Rs. 20), a pregnancy about £1 (Rs. 10), and a death about £5 (Rs. 50). They are religious, respect Bráhmans, and call them to conduct their religious ceremonies. Their spiritual teacher is called Shankar Bhárati. They make pilgrimages to Pandharpur and Gokarn. They profess not to believe in sorcery, witchcraft, or soothsaying. They keep the sixteen Bráhman *sanskárs* or sacraments. Child-marriage and polygamy are allowed; widow marriage is forbidden, and polyandry is unknown. They send their children to school, take to new pursuits, and are a rising class.

Kammárs.

Kamma'rs, or Blacksmiths, are returned as numbering about 1200 and as found all over the district. They speak Kánarese as well as Maráthi. The names in common use among men are Fakiráppa Hanamáppa, Havláppa, and Yelláppa; and among women Bhimava, Fakirava, Hanmava, and Kállava. They have no surnames except place names. Their house goddess is Kállava whose chief shrine is at Shirsangi near Rámdurg in Belgaum. They have no divisions. They are dark and strong. They live in one-storeyed flat-roofed houses, generally small and ill-cared for. In front of each house is a large veranda in which they make many iron articles. They are moderate eaters and bad cooks. Their every-day food includes rice bread, vegetables, clarified butter, curds, and milk; and on holidays they use flesh. They drink all kinds of liquor and some are intemperate; some wear top-knots and others shave the crown of the head. They shave the beard, but keep the moustache. The women tie the hair into a back knot and deck their hair

Chapter III. Population.

CRAFTSMEN.

Kammárs.

with flowers. The men dress in a loincloth, a shouldercloth, a coat, a headscarf, and a pair of sandals; and the women in a robe and bodice without passing the skirt of the robe back between the feet. The men wear ear-rings of brass or false pearls and brass or silver finger rings, and the women wear silver armlets, ear and nose rings, and waistbands. They are honest, hardworking, even-tempered, and hospitable, but unclean. Their main calling is making iron tools. They work from morning till evening except two hours' rest at midday for a meal and a sleep. Their women and children help in their work. Their earnings amount to about 6*d.* to 1*s.* (4-8 *as.*) a day. Their calling is steady but some are in debt. A family of five spends about 16*s.* (Rs. 8) a month on food. A house costs about £10 (Rs. 100) to build and their house goods are worth about £1 10*s.* (Rs. 15). A birth costs 8*s.* (Rs. 4), a marriage about £10 (Rs. 100), a girl's coming of age about 16*s.* (Rs. 8), and a death about 16*s.* (Rs. 8). The are very religious, respecting Bráhmans, and calling them to conduct their marriages and other ceremonies. They worship the ordinary Bráhmanic gods, keep the usual Hindu holidays, and make pilgrimages to Pandharpur, Tuljápur, and Kolhápur. They have no spiritual teacher. At home they worship the image of Kállamma and the images of their ancestors, and on holidays sacrifice a sheep to Kállamma. They believe in sorcery, witchcraft, and soothsaying. They keep none of the sixteen Bráhmanic *sanskárs* or sacraments. On the twelfth day after birth a child is named and cradled. Nothing further is done till marriage. On the wedding day the bride and bridegroom are dressed in fine clothes, a *dandi* or flower chaplet is tied round the bride's head, and a *báshing* or brow-horn is tied round the bridegroom's head. They are seated on a raised seat, the village astrologer throws red rice over them, the bridegroom ties the *mangalsutra* or lucky thread round the bride's neck, and betel is served to the guests. The astrologer is paid about 2*s.* (Re. 1). The bride and bridegroom are seated on horseback and taken in procession to a Hindu temple with music. They bow to the god and return home. Friends and relations are feasted and the marriage is over. The dead are burnt. They are bound together by a strong caste feeling. Social disputes are settled by the castemen, and any one who disobeys the common decision is put out of caste, and allowed back on paying a fine of 10*s.* (Rs. 5). Some send their children to school. They take to no new pursuits and are a steady class.

Killikiatars.

Killikiatars or **Chhatris** are returned as numbering about 445, and as found all over the district except in Hubli and Navalgund. They speak Maráthi at home and Kánarese abroad. The names in common use among men are Dakalya, Fakirana, Gidya, Shettenna, and Yella; and among women Basakka, Hulagakka, Kállamma, and Mugakka. Their common surnames are Allak, Pachange, and Sinde. Persons having the same surname do not intermarry. The name of their chief god is Bhadmana, and of their chief goddesses Hulgemma and Yellamma, whose shrines are at Hulgi near Hospeth in Bellári and at Savadatti in Belgaum. They are of two subdivisions Minahidiyo and Gombiadiso. The Minahidiyos make their living by catching and selling fish, and the Gombiadisos by playing with leather

CRAFTSMEN. *Killikiatars.*

dolls behind a curtain. They do not eat together or intermarry. In appearance they are strong, stout, muscular, and dark like ordinary lower-class Hindus. They live in dirty ill-cared for mat huts. Their house goods include a few earthen pots, one or two brass plates, a drum which they use in their plays, and a large box with six or seven dolls. They keep sheep and fowls. They are great eaters and bad cooks. Their every-day food is Indian millet bread, gruel of rough Indian millet flour, vegetables, salt, onions, and garlic. Their special holiday dishes are animal food and liquor. They eat fish, fowls, deer, and hares, but no other animals. All drink liquor and some to excess. The men wear a loin and shouldercloth, a short coat, a blanket, and a headscarf; and the women a robe and bodice. They have no stock of good clothes either for ordinary wear or for special occasions. The men wear brass ear and finger rings and waistchains, and the women wear copper or brass ear, finger, and toe rings and silver arm and wristlets. The women do not mark their foreheads with *kunku* or redpowder. The Chhatris are hardworking but dirty and hot-tempered. Their main calling is showing leather dolls of various shapes all naked and indecent. These dolls are placed behind a curtain with a lamp close by. A man sits near, explains the movements, and beats a drum. The motions and the explanations cause much laughter among the spectators, but are so indecent that Government have forbidden the performance in public places. Since their show has been stopped some have begun to work as field labourers. A family of five spends about 16*s.* (Rs. 8) a month. A house costs them about 10*s.* (Rs. 5) to build, and their house goods are worth about 4*s.* (Rs. 2). A birth costs about 4*s.* (Rs. 2), a marriage about £5 (Rs. 50), a girl's coming of age 4*s.* (Rs. 2), and a death about 10*s.* (Rs. 5). They keep the leading Hindu holidays, and call men of their own caste not Bráhmans to conduct their religious ceremonies. They believe in sorcery, witchcraft, and soothsaying. When a child is born its navel cord is cut, on the fifth day friends and relations are feasted, and on the seventh day the child is named and cradled. The day before a wedding day a sheep is sacrificed to their goddess Hulgeva, and friends and relations are feasted on the flesh. On the wedding day the bride and bridegroom are rubbed with turmeric and oil and bathed in warm water. A *báshing* or marriage-coronet is tied round the head of the bridegroom and a *dandi* or flower bonnet round the head of the bride. They are seated on an altar and grains of red rice are thrown over them. They are then taken to a temple where they throw themselves before the god, offer cocoanuts and betel nuts and leaves, and the marriage is over. The dead are either burnt or buried according to the means of the deceased's relations. Child marriage, widow marriage, and polygamy are allowed, and polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by their headman or *ganáchári* who is also their priest. They do not send their children to school, take to no new pursuits, and are a falling class.

Kumbhárs.

Kumbha'rs, or Potters, are returned as numbering about 2650, and as found all over the district. They are old settlers in Dhárwár and are Lingáyats by religion. They speak impure Kánarese. The

Chapter III. Population.

CRAFTSMEN. *Kumbhárs.*

names in common use among men are Gurappa, Sidáppa, and Viráppa; and among women Basava, Chinava, and Nágava. They have no surnames. Their house-gods are Basavana, Ishvar, and Virabhadra. The shrine of Basavana is at Ulvi and of Ishvar at Gokarn both in North Kánara; Virabhadra's shrine is at Rachoti in Bellári. They have no subdivisions. They are dark, strong, and muscular. They live in tiled as well as flat-roofed houses with walls of sun-burnt bricks and mud. They keep one or two asses to carry mud and litter. Their daily food is Indian millet bread, vegetables, chillies, and buttermilk, and their special holiday dishes are rice and sweet cakes. They neither eat flesh nor drink liquor. The men wear a loin and a shouldercloth, a short coat, and a headscarf, and a blanket during the cold and wet months. The women wear a robe and bodice without passing the skirt of the robe back between the feet. They have no stock of clothes for special occasions. Both men and women wear a *ling* and apply *vibhuti* or white cowdung ashes to their brows. They are hardworking, honest, even-tempered, and orderly, but proverbially dirty and so ignorant that Kumbhár is a local name for a dullard. Their main calling is making tiles, bricks, and various earthen vessels. They work from morning till dark in the rainy season and from morning till eight at other times. They are helped by their women. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs them about £10 (Rs. 100) to build, and their house furniture is worth about £5 (Rs. 50). A birth costs about £1 (Rs. 10), a marriage about £10 (Rs. 100), a girl's coming of age about 10*s.* (Rs. 5), a pregnancy about £1 (Rs. 10), and a death about £1 10*s.* (Rs. 15). They are religious, respecting Lingáyat priests and calling them to their religious ceremonies. They keep the leading Hindu holidays. Their spiritual teacher is a Lingáyat priest who lives at Chitaldurg in Maisur. They believe in sorcery, witchcraft, and soothsaying. When a child is born its navel-cord is cut, and on the twelfth day it is named and cradled, and a feast is given to Lingáyat priests and to the caste-people. The day before a wedding the bride and bridegroom are rubbed with turmeric and bathed, and a caste feast is given. On the wedding day the bride and bridegroom are seated on a four-cornered altar, a red and white vessel half-filled with water and betelnut is set at each corner of the seat, and a Lingáyat priest repeats verses and throws red rice on the couple. Next day a caste feast is given and the ceremony is over. After death the body is placed sitting and decked with flowers, ornaments, and redpowder. It is set in a car-shaped bier and carried to the burial ground by four men. About sixty years ago all classes of Hindus used to come to the houses of potters and bring either images of earth or raw earth to make images. On such occasions people used to bring enough dry provisions to keep a man his wife and two children for a day, or 3*d.* to 6*d.* (2 to 4 *as.*) in cash, an unsewn bodice, and turmeric and redpowder. They gave these things to the potter and asked them to give them the required earthen pots, images, or clay. The potters worshipped the pots, images, and clay and handed them to the people who carried them in procession to their houses. At present as Jingárs and goldsmiths prepare excellent clay images people

prefer buying from them than from potters. The occasions when people used to bring clay images from the potters were, on the last day of the month of *Jeshth* or June-July when a pair of earthen bullocks were brought from the potters and worshipped; on the last day of *Ashádh* or July-August when an image of the goddess Divasi Gavri was bought and worshipped; on the bright fourth of *Shrávan* or August-September when one are more images of snakes were brought from the potter's and worshipped; on the bright sixth of the same month, when an earthen image of the faithful servant of the king Sahadev one of the five Pándavs was brought from the potter's and worshipped; on the dark eighth of *Shrávan* or August-September, when an image of Krishna was bought; on the bright fourth of *Bhádrapad* or September-October, when the image was of Ganpati; and on the full-moon of *Ashvin* or October-November, when the image was of Sigi Gavri or the new crop goddess, were brought from the potter's and worshipped. On seven occasions pots and raw clay are still brought from the potters, on the full moon of *Fálgun* or March-April, the Jingars bring earth from the potters and make images of the god Kám which they sell to people; on the first Friday of *Shrávan* or August-September a small earthen pot with a lid is brought from the potter's, the face of the goddess Lakshmi is drawn with red and yellow on the shutter which is placed on the pot, the neck of the pot is adorned with ornaments and the pot is worshipped by Bráhman women on every Friday up to the eighth of the month of *Bhádrapad* or September-October; on the bright eighth of *Bhádrapad* or September-October another pot is brought from the potter's, decorated in the same way, and called *Jeshta Lakshmi* or the elder sister of Lakshmi, this is placed near the former pot and worshipped; at the beginning of a thread-girding or a marriage, especially among Bráhmans, several pots are brought from the potters and one of them is called *Avighna Kalash* or the guardian pot and is worshipped; at the beginning of a Lingáyat wedding eight pots are brought from the potter and worshipped in honour of their family deities. Before the beginning of the festival of Durga the goddess of cholera five earthen pots are brought from the potter's and given to five members of the village community, the *gavda* or headman, the head cultivator, the *talvar* or watchman, the *barika*, and the *holaya* or the messenger, who worship the pot till the festival is over. When cholera breaks out in a village the village potter is asked to make an image of the goddess of cholera. When the image is ready the village people go in procession to the potter's house and tell the potter to carry the image to a spot outside of the village. When the image is taken to the spot named it is first worshipped by the potter and then by the villagers, food is offered to it, and the food is eaten by all the villagers present. Child and widow marriage and polygamy are practised, but polyandry is unknown. They are bound together by a strong caste feeling; social disputes are settled by a majority of their castemen and any one who disobeys their decisions is put out of caste. They do not send their children to school, take to no new pursuits, and on the whole are a steady class.

Chapter III. Population. CRAFTSMEN. *Lád Suryavanshis.*

Lá'd Suryavanshis, a class of Butchers, are returned as numbering about 1470 and as found all over the district except in Kod. They speak impure Hindustáni. The names in common use among men are Bábu, Diványji, Maddana, and Margana; and among women Balava, Lachmava, Rajava, and Yellava. They have no surnames. Their family-goddesses are Durgava and Hulgava whose shrines are found all over the district. They have no subdivisions. They are rather fair, strong, and muscular. Their features are regular, the face oval, the eyes large, the nose high, the lips thin, the cheek-bones low, and the cheeks gaunt. They live in thatched and sometimes in tile-roofed houses which are generally dirty and ill-cared for. Their daily food is rice, Indian millet bread and gruel, and vegetables, and their special holiday dish is flesh. They drink liquor and some take hemp-water or *bháng* and opium. The men wear a loin and shouldercloth, a jacket, a waistband, and a headscarf; and the women wear a robe and a bodice. The men wear ear and finger rings, and the women ear, finger, and nose rings and bracelets. Their main calling is killing sheep and selling the flesh. Their profits have been reduced by enforcing orders against the sale of damaged flesh. A family of five persons spends about 16*s.* (Rs. 8) a month on food, and about £2 (Rs. 20) a year on dress. A house costs about £5 (Rs. 50) to build and about 1*s.* (8 *as.*) a month to rent. A birth costs about £1 4*s.* (Rs. 12), a marriage about £5 (Rs. 50), a girl's coming of age about 6*s.* (Rs. 3), and a death about 16*s.* (Rs. 8). They are religious, respecting Bráhmans, and calling them to their marriages. They make pilgrimages to the shrine of Yellamma at Savadatti in Belgaum and to the tomb of a Musalmán saint named Daval Málik at Navalgund in Dhárwár. They have no spiritual teacher and they profess not to believe in sorcery, witchcraft, or soothsaying. As soon as a child is born its navel cord is cut and a few drops of castor-oil are dropped into its mouth. On the fifth a sheep is killed and a few friends and relations are feasted, and on the thirteenth the child is named and cradled. No further ceremony is observed till marriage. On the wedding day the bride and bridegroom are seated on an altar, the village astrologer repeats verses and throws yellow rice on the pair, the bride and bridegroom rub each other's brows with turmeric, lighted lamps are waved round their faces, a feast is given to friends and relations, and the ceremony is over. After death the body is washed, set in a sitting posture, and decked with new clothes, flowers, and ornaments. It is carried on a bier to the burial-ground and buried. On the third day after death milk is taken to the burial-ground and poured on the grave. If the death occurs on an unlucky day the house in which the death took place is abandoned for three months, its doors being closed with bunches of thorns. It is believed that if the family lived in the house some fresh evil fortune would fall on them. Child marriage and polygamy are allowed, widow marriage is forbidden, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by the elders of the community and any one who disobeys their decision is put out of caste. They send their boys to school, take to no new pursuits, and on the whole are a falling class.

Medars, or Basket-makers, are returned as numbering about 1070 and as found all over the district. They speak impure Kánarese. The names in common use among men are Adiva, Rajáppa, and Yelláppa; and among women Basava, Kállava, and Yellava. They have no surnames except place names. Their family goddess is Yellamma whose chief shrine is at Savadatti in Belgaum. There have no subdivisions. They are short, dark, and weak. Their features are irregular, eyes small, nose high, lips thin, cheek-bones low, and cheeks gaunt. They live in dirty and ill-cared for thatched or tiled houses. Their daily food is millet and vegetables and they occasionally eat flesh and drink liquor. Their dress does not differ from that of other local Hindu labourers. The men wear a loin and shouldercloth and a headscarf; and the women wear a robe and bodice. The men wear finger rings of brass and copper and earrings of false pearls, and the women wear ear and nose rings of false pearls and armlets and toe rings of bellmetal. They are hardworking, honest, and even-tempered, but neither clean nor orderly. Their main calling is bamboo basket and mat making. They work eight or ten hours a day and are helped by their women and children. Though their craft is steady most are in debt. A family of five spends about 14*s.* (Rs. 7) a month on food. A house costs about £6 (Rs. 60) to build and about 6*d.* (4 *as.*) a month to rent. A birth costs about £1 4*s.* (Rs. 12), a marriage about £15 (Rs. 150), a girl's coming of age about £2 (Rs. 20), and a death about £2 (Rs. 20). They are religious, respecting Bráhmans and calling them to conduct their marriages. They have a *guru* or spiritual teacher named Gurusiddhasvámi who lives at Hubli. They occasionally offer a sheep to their goddess Durga. They believe in sorcery, witchcraft, and soothsaying. On the thirteenth day after birth the child is named and friends and relations are feasted. During her first pregnancy a woman is given a new robe and bodice, her head is decked with flowers, and she is taken to the temple of Basáppa to bow to the god. After death the body is placed sitting and the chief of a Lingáyat religious house comes and sets his foot on the corpse's head. The body is taken to the burial ground and buried. They are bound together by a strong caste feeling. Social disputes are settled by men of the caste and any one disobeying their decisions is put out of caste. They send their boys to school, take to no new pursuits, and are a steady class.

Námdev Nilári.

Na'mdev Nila'ris, or Indigo-dyers, are returned as numbering about 500 and as found in Hubli, Karajgi, Kod, Navalgund, Ránebennur, and Ron. They speak Kánarese. The names in common use among men are Hanamáppa, Námdeváppa, and Tukáppa; and among women Bhágava, Shántava, and Subava. Their surnames are Bagade, Basme, Nadari, and Paste. Their family gods are Venkoba and Vithoba and their goddesses Bhaváni and Yellamma. They have no divisions. They do not differ in appearance from other local labourers. They live in ordinary one-storeyed houses with walls of sun-burnt bricks and flat or tiled roofs. They are moderate eaters and bad cooks. Their daily food is Indian millet bread and gruel, rice, chillies, and vegetables, and their

Chapter III. Population.

CRAFTSMEN.

Námdev Niláris.

special holiday dishes are sweet cakes and flesh. They drink liquor and some of them hemp-water, opium, and tobacco. The men wear a loin and shouldercloth, a jacket, and a headscarf, and the women a robe and bodice. They are hardworking, thrifty, and hospitable, but dirty. Their main calling is to dye yarn with indigo and prepare it for the weavers. Some of them also weave. They suffer from the competition of other local dyers. They work from morning till evening except two or three hours at noon for dinner and rest. Their women help in the work. They do not work on ordinary Hindu holidays. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £20 (Rs. 200) to build, and the value of their house goods is about £5 (Rs. 50). A birth costs about £1 (Rs. 10), a marriage about £10 (Rs. 100), a girl's coming of age about 8*s.* (Rs. 4), and a death about £1 10*s.* (Rs. 15). They are religious, respecting Bráhmans and calling them to conduct their religious ceremonies. They go on pilgrimage to Pandharpur and Gokarn. Their *guru* or spiritual teacher is a man of their own caste, who is called Nágnáth. He travels from place to place giving religious instruction and his followers support him. He does not try to make fresh converts. They believe in sorcery, witchcraft, and soothsaying. Child and widow marriage, divorce and polygamy are practised; polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by their caste-people and any one disobeying their decisions is put out of caste. Caste authority is day by day growing weaker. They send their children to school, take to no fresh pursuits, and on the whole are a steady class.

Nágliks.

Na'gliks, a sect of Lingáyat dyers, are returned as numbering about 2200, and as found all over the district except in Kalghatgi. Their home speech is Kánarese. The names in common use among men are Paráppa, Rudráppa, and Sidáppa; and among women Gangava Gurava, Satava, and Irbasava. They have no surnames. Their family gods are Basavána, Shankar, and Virabhadra. They have no subdivisions. In appearance they do not differ from other local Lingáyats. They live in dirty ill-cared for houses of the better class with walls of sun-burnt brick and flat roofs. They are moderate eaters and bad cooks. Their daily food is Indian millet bread, rice, pulse, and vegetables, and their special holiday dishes are cakes of wheat flour, pulse, and coarse sugar. They neither eat flesh nor drink liquor. Their dress and ornaments are the same as those of other Lingáyats. They are hardworking and orderly, but dirty. Their main calling is to dye yarn and prepare it for weavers. Some of them till and others work as labourers. Their women and children help them in their work. As day-labourers they are well paid, every man earning about 1*s.* (8 *as.*) a day. Few of them are in debt. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs about £10 (Rs. 100) to build. A birth costs about 8*s.* (Rs. 4), a son's marriage about £10 (Rs. 100) including £3 (Rs. 30) paid to the bride's father, a girl's coming of age about 10*s.* (Rs. 5), and a death about £1 (Rs. 10). They are religious, respecting Lingáyat priests and calling them to conduct their religious ceremonies. They keep the leading Hindu

holidays. Their teacher is Murgisvámi who lives at Chitaldurg in Maisur. They believe in sorcery, witchcraft, and soothsaying, and consult exorcists when any member of the family falls sick or when any misfortune befalls them. Their birth, marriage, and death ceremonies do not differ from those of other Lingáyats. They are bound together by a strong caste feeling. Their social disputes are settled by men of the caste, and any one who disobeys their decisions is put out of caste. Caste authority is day by day growing weaker. They send their children to school, take to new pursuits, and on the whole are a rising class.

Pánchál.

Pa'ncha'ls, numbering about 18,000, are found all over the district. They are said to get their name because they include the five crafts of *Kammararu* or blacksmith, *Badigeru* or carpenter, *Kanchgararu* or bellmetal maker, *Kalkutkaru* or stone-cutter, and *Agasaleru* or goldsmith. They eat and marry with each other, but with no other class. They use mutton and liquor, and live on millet, rice, wheat, pulse, vegetables, sugar, milk, and curds. Their chief object of worship is Kálikadevi or Kállamma; some also worship Hanumán. Their high priest is an ascetic who lives at Yátgiri near Sirpur in the Nizám's country. Their religion and family observances differ little from those of Bráhmans. The dead are burnt except the chief priest who is buried. They have their own priests who perform all their religious rites. Among some Panchál widow-marriage is not allowed. Poverty, necessity, religious disputes, and the pride of their priests, have forced many Pánchál to form subordinate communities with priests of their own. Except that they do not obey the old priests or eat with their old castefollows, and that they allow widow-marriage and divorce, their customs do not differ from those of the main body of Pánchál. The members of each of their subordinate classes eat and marry among themselves only. As a class the Pánchál are short, fair, well-featured, and hardy. They speak Kánarese and very few are able to read or write. Their chief religious books are the Nágarkhand, and Padmabhukhand, and parts of the Skandapurán. The men wear the waistcloth sometimes folded and tucked like the Bráhman waist-cloth; the women wear the bodice and the robe either drawn through the legs in Bráhman fashion or hanging like a petticoat. In former times some of the Pánchál were famous craftsmen, and there are still very skilful workers among them. As a class they are well-to-do.

Shimpis.

Shimpis, or Tailors, are returned as numbering about 6580 and as found all over the district. They are divided into two classes, Námdev Shimpis and Lingáyat Shimpis or Shiv Shimpigárs. Námdev Shimpis are found all over the district. They speak Maráthi at home and Kánarese abroad. The names in common use among men are Narsáppa, Svámiráo, and Vithobáppa; and among women Ganga, Rádha, and Rukhmái. Their surnames are Jádhav, Kothárc, and Songaji. They have no subdivisions. In appearance they are rather fair and strong and like Maráthás. They live in flat-roofed houses with walls of mud and sun-burnt bricks. Their daily food is Indian millet bread, rice, pulse, and vegetables; and their chief holiday dishes are sweet cakes and flesh. They are excessively

Chapter III. Population. CRAFTSMEN. *Shimpis.*

fond of intoxicating drinks. The men wear a loin and shouldercloth, a jacket, a coat, and shoes; and the women wear a robe and bodice. On holidays they wear better and costlier clothes. In character they are hospitable and even-tempered, but proverbially dishonest. Their main calling is to sew coats, waistcoats, caps, and other articles of dress. They work daily from seven to twelve and from two to six, and are helped by their women. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £20 (Rs. 200) to build, and 2*s.* (Re. 1) a month to rent. A birth costs about £1 (Rs. 10), a marriage about £20 (Rs. 200), a girl's coming of age £2 (Rs. 20), a pregnancy about £1 (Rs. 10), and a death about £5 (Rs. 50). They are religious, respect Bráhmans, and call them to conduct their religious ceremonies. Their family god is Vithoba of Pandharpur. They keep all Hindu holidays. They have two spiritual teachers named Bodhalábáva and Tuljáharanbáva. Bodhalábáva is much stricter in demanding the homage of his followers than Tuljáharanbáva. During the *Navarátra* or the nine nights' festival in the month of *Ashvin* or October-November they offer liquor and flesh to their goddess Bhaváni. They believe in sorcery, witchcraft, and sooth-saying. They keep some of the sixteen Bráhman *sanskárs* or sacraments. When a child is born its navel cord is cut and the mother and the child are bathed. On the fifth day the goddess Sathi is worshipped and a feast is given to friends and relations, and on the twelfth day the child is named and cradled. The dead are burnt and the family of the deceased remain impure for ten days. Every year in the month of *Bhádrapad* or September-October they keep a mind or memorial feast in honour of their dead ancestors. They are bound together by a strong caste feeling. Minor social disputes are settled by their caste-people and graver questions by their spiritual teachers. They send their children to school, take to new pursuits, and are a rising class.

SHIV SHIMPIGÁRS are a class of Lingáyat tailors. They speak Kánarese. The names in common use among men are Basáppa, Kalláppa, and Rudráppa; and among women Gurbasava, Irava, and Rudrava. They have no surnames. Their family deities are Rachana and Virabhadra whose chief shrines are at Gadag in Belgaum and at Rachoti near Kadapa in Madras. They have no subdivisions. In appearance they do not differ from ordinary local Lingáyats. They live in flat-roofed houses with walls of mud and sun-burnt bricks. The houses are neat, clean, and well-cared for. They are moderate eaters and bad cooks. Their daily food is Indian millet bread, chillies, vegetables, and buttermilk, and their special holiday dishes are rice and sweet cakes. They use neither flesh nor liquor. The men wear a loin and shouldercloth, a coat, a head-scarf, and sandals; and the women a robe and bodice without passing the skirt of the robe back between the feet. They have no good stock of clothes for ordinary wear, but they keep one or two sets of new clothes for special occasions. The men wear gold earrings and gold or silver finger rings; and the women wear a *mugti* or pin-like gold nose ornament, necklaces of gold and glass beads, silver armlets, and glass bangles. In character they are even-tempered, hardworking, and thrifty, but proverbially cunning and

CARFTSMEN.

Shiv Shimpis.[1]

dishonest.[1] Their main calling is sewing coats, waistcoats, caps, and other articles of dress. Their women sew bodices and do house work. A family of five spends about £1 (Rs. 10) a month on food. A house costs them about £10 (Rs. 100) to build and about 2*s.* (Re. 1) a month to rent. A birth costs about 10*s.* (Rs. 5), a marriage about £10 (Rs. 100), a girl's coming of age about £1 (Rs. 10), a pregnancy about £1 10*s.* (Rs. 15), and a death about £1 (Rs. 10). They are religious, respect Lingáyat priests, and call them to conduct their religious ceremonies. Their spiritual teacher is a Lingáyat priest who lives at Chitaldurg in Maisur. They believe in sorcery, witchcraft,and soothsaying, and consult exorcists when any member of their family falls sick or any misfortune befalls them. Their customs and religious ceremonies do not differ from those of other Lingáyats. Child and widow marriage, divorce, and polygamy are practised but not polyandry. They are bound together by a strong caste feeling. Social disputes are settled by their priests and castemen, and any one who disobeys their decisions is put out of caste. They send their children to school. Some of them have begun to take to new pursuits, but on the whole they are a falling class.

Sonárs.

Sona'rs, Sonagárs or Agasalerus, that is Goldsmiths, are returned as numbering about 2400, and as found all over the district. They form one of the five classes of Pánchál. The Sonagárs have several family-stocks and persons of the same stock do not intermarry. They speak Kánarese. The names in common use among men are Basáppa, Kállappa, and Mállápa; and among women Bhimava, Kállava, and Rámava. Their family deities are Kállava and Bánashankari. They are fair, strong, and muscular. They are moderate eaters and good cooks. Their daily food is rice, Indian millet bread, clarified butter, and curds; and their special holiday dishes are sweet cakes. They profess to use neither flesh nor liquor. The men wear a loin and shouldercloth, a jacket, a headscarf, and shoes; and the women a robe and a bodice. Both men and women are clean and neat in their dress. They are even-tempered and hospitable but dishonest. Their main calling is to make ornaments and idols of gold and silver. Some of them sell earthen images of Ganpati and Krishna. They are skilful workers, and are well paid. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £20 (Rs. 200) to build. A birth costs about £1 (Rs. 10), a girl's marriage about £30 (Rs. 300) including a heavy but varying dowry paid to the bridegroom, a girl's coming of age about £1 10*s.* (Rs. 15), and a death about £3 (Rs. 30). They are religious though they neither respect Bráhmans nor call them to conduct their religious ceremonies. All their ceremonies are performed by men of their own caste. They go on pilgrimage to Shirsingi in Navalgund and to Gokarn in North Kánara. Their spiritual teacher is a man of their own caste who lives at Torgal in Kolhápur. Their family goddess Kállamma is shown as a female

[1] The proverb is, *Sonár Shimpi kulkarni Appa; Yánchi sangat nakore báppa*, that is My friend, have no dealings with the goldsmith, the tailor, and the village accountant.

Chapter III. Population. CRAFTSMEN. *Sonárs.*

sitting on a camel having eight arms each holding a separate weapon. They do not believe in sorcery, witchcraft, or soothsaying. They have lately begun to keep the sixteen Bráhmanic *sanskárs* or sacraments. They have composed new religious books in imitation of Bráhman books and have increased the number of their priests. Early marriage and polygamy are allowed, widow marriage is forbidden, and polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by their spiritual teacher named Patadasvámi. They send their boys to school, take to new pursuits, and are a prosperous class.

Sanadi Koravárs.

Sanadi Koravárs who seem in the census to have been included under Koravárs are a small tribe who have been long settled in Dhárwár. They speak incorrect Kánarese abroad, and at home a mixture of Kánarese, Telugu, and Tamil. The names in common use among men are Bhima, Bála, Hanma, Fakira, and Yella; and among women Bhimava, Hanamava, Karava, Nágava, and Tipava. Their surnames are local not tribal. Their house deities are Hanumán and Yellava. Every one of their villages and towns has a shrine of the god Hanumán. The chief shrine of Yellava is in Parasgad in Belgaum. They have two subdivisions Sanadi or clarion-playing Koravárs and Kunch or brush-making Koravárs who neither eat together nor intermarry. Koravárs may be known by their black, stout, and ugly faces, and their dirty clothes. They are like Vaddárs strong and tall. Most of them live in small one-roomed dirty thatched huts, with no furniture except a grindstone, two or three earthen jars, and a few brass vessels. They keep one or two asses to bring the strong grass called *madi* from river banks, to make brooms, ropes, and netting for hanging vessels containing milk or curds. They are great eaters but poor cooks. Their daily food includes Indian millet bread, pulse, and vegetables. At their caste feasts they eat hare, sheep, and fish, but do not take beef or pork. They are excessively fond of liquor. Some use opium and hemp water or *bháng*. The men wear a loin and shouldercloth, a headscarf, a jacket, and a pair of shoes. The women wear a robe and a bodice. The dress of both men and women is dirty and untidy. Their holiday dress is the same as their every-day dress except that the clothes are new. The men wear brass ear and finger rings, and the women wear bracelets and a pin-like nose ornament called *mugti*. In character they are hot-tempered, idle, dishonest, and dirty. The men play the drum. The women make brooms, ropes, and netting from the *madi* grass which grows on river-banks. Boys learn music from the age of ten. A skilled musician earns about a shilling (8 *as.*) a day. Their craft is hereditary. Though the demand for their services is fairly constant and well paid their intemperate habits keep most of them in debt. Their social position is low about the same as the Vaddárs but above the Mhárs and Bedars. They keep the usual Bráhmanic and local holidays. A family of five spends about 16*s.* (Rs. 8) a month on food and £1 10*s.* (Rs. 15) a year on dress. A house costs about £5 (Rs. 50) to build and their house goods and cattle are worth about £1 10*s.* (Rs. 15). The birth of a child costs about 16*s.* (Rs. 8), a son's marriage about £5 (Rs. 50) including £2 10*s.*

(Rs. 25) paid to the bride's father, a girl's coming of age about 8*s.* (Rs. 4), and a death about 12*s.* (Rs. 6). Their ceremonies are performed by men of their own class and not by Bráhmans. They worship the usual local and Bráhmanic deities and hold Hanumán in special respect. They never go on pilgrimage and have no teacher or *guru*. They believe in witchcraft, sorcery, and soothsaying. On the fifth day after the birth of a child a caste dinner is given and the child is laid in a cradle and named. When the child is three months old the goddess Sathi is worshipped and a caste dinner is given. No further ceremony is performed till marriage. Child and widow marriage and polygamy are allowed and polyandry is unknown. Some of them burn and others bury their dead. They are bound together by a strong caste feeling. Social disputes are settled by the men of the caste, and any one who disobeys their decision is put out of caste. The authority of the community shows no sign of declining. They send their boys to school, and take to new pursuits, but on the whole are a falling class.

CRAFTSMEN.
Sanadi Koravárs.

Manufacturers according to the census of 1881 included nine classes with a strength of 53,667 or 6·86 per cent of the Hindu population. The details are:

MANUFACTURERS.

Dhárwár Manufacturers, 1881.

DIVISION.	Males.	Females	Total.	DIVISION.	Males.	Females	Total.
Bilejádars*	...	...	...	Istarerus *	...	...	...
Devángs or Hatgárs...	2906	2873	5779	Kurvinshetis ...	1175	1179	2354
Gánigárs	11,298	11,201	22,499	Sális or Koshtis ...	9597	9356	18,953
Khatris or Patvegárs .	2103	1957	4060	Shivajogis	12	10	22
Hirekurvinavarus* ...	...	...	...	Total ...	27,091	26,576	53,667

* These castes do not appear in the census returns, they are probably included under either Koshtis or Sális.

Bilejádars.

BILEJÁDARS a class of Lingáyat weavers seem to have been included in the census under Sális or Koshtis. Their home speech is Kánarese. The names in common use among men are Basáppa, Lingáppa, and Virápa; and among women Gurbasava, Párvateva, and Virava. They have no surnames. The names of their family gods are Amareshvar, Basavana, and Virabhadra. They have four divisions, Shivashámashetti, Sámasáli, Pattasáli, and Kurvinshetti. The members of these divisions do not eat together or intermarry. They do not differ in appearance from ordinary Lingáyats. Most of them live in houses of the better class one or two storeys high with walls of stones or sun-burnt bricks and flat roofs. Their houses are clean and well-cared for. They are moderate eaters and good cooks. Their daily food is rice, Indian millet bread, onions, garlic, and vegetables; and their special holiday dishes are sweet cakes made of wheat coarse sugar and pulse. They do not use animal food or intoxicating drinks. The men wear a loin and shouldercloth, a short coat, a blanket, and a headscarf; and the women wear a robe and a bodice. The plain end of the robe is tied to the waist, the middle part folded up neatly and tucked to the left of the navel, and the embroidered end is passed from behind the back below the right arm, carried over the left

Chapter III. Population.

MANUFACTURERS.

Bilejádars.

shoulder and head, and allowed to fall on the right shoulder. The men shave the head clean, and wear the moustache and whiskers. The women either tie their hair into a ball or braid it into a plait. Both men and women mark their brows with *vibhuti* or white cowdung ashes and wear the *ling*. The men wear gold ear and finger rings and silver waistchains, and the women wear gold armlets, earrings set with pearls, and gold or silver waistbands. They are honest, hardworking, even-tempered, hospitable, and orderly. Their main calling is weaving *sáris* or women's robes and *dhotars* or men's robes. They work from morning till evening except two hours for meals and rest at noon. They are helped by their women. Their craft prospers and few are in debt. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £50 (Rs. 500) to build and about 4*s*. (Rs. 2) a month to rent. A birth costs about £1 10*s*. (Rs. 15), a marriage about £10 (Rs. 100), a girl's coming of age about £1 (Rs. 10), a pregnancy about 10*s*. (Rs. 5) and a death about £1 (Rs. 10). They are religious, not respecting Bráhmans or calling them to conduct their ceremonies, but having their religious ceremonies performed by Lingáyat priests. They keep the usual Hindu holidays and go on pilgrimage to Gokarn and Ulvi in North Kánara and to Hampi in Bellári. The *guru* or spiritual teacher is a Lingáyat priest who lives at Chitaldurg in Maisur. They believe in sorcery, witchcraft, and sooth-saying. As soon as a child is born its navel cord is cut, and the mother and the child are bathed, and a Lingayat priest ties a small *ling* to the right arm of the new born child. On the fifth day the knife with which the navel cord was cut, the place in which the cord was buried, and a curry-stone, are worshipped with flowers red powder and turmeric, and a feast is given to friends, relations, and Lingáyat priests. On the thirteenth the child is cradled and named by its paternal aunt. In the third month five women whose first husbands are alive take the child and its mother to some Lingáyat temples, where cocoanuts, plantains, and betelnuts and leaves are offered to the idol and all return home. Their marriage rites and customs do not differ from those of other Lingáyáts.[1] When a married man or woman dies the body is washed with water and placed in a sitting posture. A Lingáyat priest comes and sprinkles on the body *charanatirth* or the water in which his feet are washed and sets his right foot on it and the foot is worshipped. The body is dressed in new clothes and decked with flowers and ornaments. The Lingáyat priest reads the Basava Purán for two or three hours during which the friends and relations of the deceased come with perfumes and garlands and throw them round the neck of the dead. The body is placed in a wooden car and carried to the burial ground. As they pass betel leaves, dates, and perfumes are thrown on the body and music is played. At the burial ground the body is set sitting in a niche in the pit dug for it. The *mathpati* or Lingáyat beadle washes the body, rubs on cowdung ashes, and lays flowers, perfumes, and a cocoanut before it. Each relation throws a

[1] Details are given under Lingáyat Jangams.

MANUFACTURERS.

handful of earth on the body and the grave is filled. The Lingáyat priest stands on the grave, his feet are worshipped, and the party go home. They are bound together by a strong caste feeling. Their social disputes are settled by a majority of the castemen under the presidency of Lingáyat priests. Any one disregarding such a decision is either fined or put out of caste. The authority of the community shows no sign of declining. They send their children to school, take to no new pursuits, and are a rising class.

Devángs.

Deva'ngs or **Hatga'rs** a class of weavers are returned as numbering about 5700, and as found in Dhárwár, Gadag, Hángal, Kalghatgi, Kod, Ránebennur, and Ron. They seem to be long settled in the district. Their holy book the Devánga Purán has the following account of their origin. At first both gods and men went naked. In time they began to long for some covering. Gods and men together went to Shiv and prayed him to give them clothes. Their prayer so puzzled Shiv that he fell in a swoon. While in the swoon he saw a man come out of his own body. The man was fierce-looking, wore a loincloth, and a sacred thread, had a necklace of *rudráksha* beads, and his body was smeared with cowdung ashes. When Shiv recovered from his swoon he found that the vision was true, and that a man in all points as he had seen was standing before him. He called the man Devánga or god-born. Shiv told him to weave clothes for gods and men, and Devánga at once began to weave. The sage Kashyapa was so pleased with Devánga's skill that he gave him his sister Devadatti in marriage. While Devánga was throwing offerings into the sacred wedding-fire a virgin called Agnidatti came out of the fire and espoused him as her husband. From these two wives Devánga had several sons the eldest of whom named Bhánu Govind is said to be the forefather of the Dhárwár Devangs. They are also called Hatgárs a name which they trace to *hudga-kararu* or ship-mover because they used to make sails. There are two main divisions among them, the Janav Devángs who wear the sacred thread as well as the *ling*, and the Ling Devángs who wear only the *ling*. These two main divisions neither eat together nor intermarry. Besides these there are some eighteen minor divisions, the most important of which are Devasális, Nágasális, Padamsális, Pattasális, Shubrasális, and Somasális. These six subdivisions neither eat together or intermarry, nor do the Janav Devángs and Ling Devángs eat or marry with them. Though they neither eat together nor intermarry, the divisions are so much alike and differ so little in customs condition or religion that the same details apply to all. In appearance the Devángs do not differ from ordinary Lingáyats, except that the men mark their brows with sandal wood paste and the women mark theirs with redpowder or *kunku*. They speak Kánarese. They live in houses of the better class one or two storeys high with walls of brick and flat or tiled roofs. The houses are clean and well-cared for. They are moderate eaters and good cooks. Their daily food is wheat or Indian millet bread, rice, pulse, and vegetables, and their special holiday dishes are sweet cakes made of wheat, sugar, and clarified butter. They do not use flesh or intoxicating drinks. Their dress

Chapter III. Population. MANUFACTURERS. *Devángs.*

does not differ from that of other Lingáyats except that the women of the Devánga priests pass the skirt of their robes back between their feet and tuck it behind. They are honest, thrifty, hardworking, and hospitable, but quarrelsome. Their main calling is weaving cotton cloth. Some of them trade, and a few lend money. They work from morning till evening except two hours at noon for dinner and a sleep. Their women help in the work. Their calling prospers and few are in debt. A family of five spends about £1 (Rs. 10) a month on food and about £3 (Rs. 30) a year on clothes. A house costs about £20 (Rs. 200) to build and 4*s.* (Rs. 2) a month to rent. A birth costs about £1 (Rs. 10), a thread-girding about £2 10*s.* (Rs. 25), a marriage about £15 (Rs. 150), a girl's coming of age about £1 10*s.* (Rs. 15), a pregnancy about 10*s.* (Rs. 5), and a death about £1 10*s.* (Rs. 15). They are religious. Their family gods are Mallikárjuna, Rámeshvar, and Virabhadra, and their family goddess is Bánashankari. She is also called Shákhámbari because at the great festival held in her honour in the month of *Paushya* or February-March, one hundred and eight *shákhas* or vegetables are cooked and offered to her. The Devángs respect Bráhmans and call them to help the Devánga priests who are not versed in religious rules. Their marriage and other ceremonies are conducted by priests of their own class with the aid of Bráhmans. They keep all the usual Hindu holidays, and make pilgrimages to all Hindu shrines except the shrine of Yellamma whose son Parashurám is supposed to have killed some of the children of their first ancestor Devánga. They have a *guru* or spiritual teacher who is called Devánga Svámi. He lives at Hampi in Bellári, leads a life of celibacy, and does not try to make new followers. They believe in sorcery, witchcraft, and soothsaying. They profess to keep the sixteen *sanskárs* or sacraments like Bráhmans, but in practise many of them are not strictly observed. As soon as a child is born a few drops of honey are put into its mouth and its navel cord is cut. On the fifth day the goddesses Jivati and Sathi are worshipped; in the fourth year if the child is a boy its first hair is cut and a feast is given to Devánga priests and relations; and in the eighth year the thread-girding is performed. Their marriage ceremonies differ little from those of Mádhva Bráhmans except that when a thread-wearing Devánga marries the daughter of a *ling*-wearing Devánga the following ceremonies are performed to cleanse the girl. She is rubbed with earth and white cowdung ashes, a blade of the sacred *darbha* grass is passed over her head like a razor, she is rubbed with oil, and bathed in warm water. A sacred fire is kindled, offerings are thrown into the fire, the family gods are washed in water, the girl is made to sip a few drops of the water, she is cleansed and fit to marry into a thread-wearing family. Though the thread and *ling*-wearing Devángs intermarry the marriage parties cook and eat separate wedding feasts. The dead are burnt and the funeral rites are gone through with the aid of a priest of their own caste. Birth and death cause impurity for twelve days, and monthly sickness for three days. Child and widow marriage, divorce, and polygamy are allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by a

majority of the castemen, and those who disobey are put out of caste. If a Devánga drinks liquor his tongue is branded, he is fined, and allowed back to caste. They send their boys to school, take to new pursuits, and are a rising class.

MANUFACTURERS.

Lingáyat Gánigárs.

Linga'yat Ga'niga'rs, or Oil-makers, are returned as numbering about 22,500 and as found all over the district. They speak Kánarese. The names in common use among men are Basáppa, Mállápa, and Ningáppa; and among women Basava, Ningava, and Virava. They have no surnames. Their household gods are Basavana and Virabhadra. The chief shrine of Basavana is near Ulvi in Kánara, and of Virabhadra is in Gadag in Dhárwár. They have five subdivisions, Karikuládas, Panchamsális, Padamasális, Sajans, and Sagaradas. The members of these subdivisions eat together and though they do not now intermarry, they differ so little in look, customs, condition, and religion that one account applies to all five subdivisions. They are short, strong, and muscular. They live in dirty, ill-cared for flat-roofed houses with walls of mud and stones. They are moderate eaters and good cooks. Their daily food is Indian millet bread, pulse, oil, and vegetables, and their special holiday dishes are sweet cakes, rice, and clarified butter. They do not use flesh or intoxicating drinks. The men dress in a loin and shoulder-cloth, a jacket, a headscarf, and shoes; and the women in a robe and a bodice without passing the skirt of the robe back between the feet. Their clothes are of local hand-woven cloth. Both men and women wear the *ling*, and are generally unclean and untidy in their dress. The men wear ear and finger rings, and the women wear ear nose and toe rings and waistbands. They are hardworking, even-tempered, and hospitable, but dirty and dishonest. Their main calling is pressing and selling oil. They work from morning till evening with two hours' rest at noon. Their busy months are April and May. They do not work on holidays nor on Mondays which they hold sacred to their god Basavana. Their craft is falling as people have begun to use petroleum or rock-oil. A family of five spends about £1 (Rs. 10) a month on food and about £2 10*s.* (Rs. 25) a year on dress. Including the oil mill a house costs about £50 (Rs. 500) to build and about 4*s.* (Rs. 2) a month to rent. The value of their house goods is about £20 (Rs. 200). A birth costs about £1 (Rs. 10), a marriage about £20 (Rs. 200), a girl's coming of age about £1 10*s.* (Rs. 15), a pregnancy about 10*s.* (Rs. 5), and a death about £2 10*s* (Rs. 25). They are religious. They do not respect Bráhmans, but call Lingáyat priests to conduct their marriage and other ceremonies. They keep all the chief Hindu holidays and go on pilgrimage to Ulvi in North Kánara and to Hampi in Bellári. Their spiritual teacher is Tátadasvámi who lives at Dambal in Gadag. He does not try to make new followers. They worship the village gods Dayamava and Durgava, and believe in sorcerers, witches, and soothsayers, and consult them when sickness or any other misfortune befalls the family. Except in two particulars their religious rites and customs do not differ from those of other Lingáyats. They refuse to sell oil to any woman who comes into the shop with dishevelled hair, and if a customer brings a dish with a spoon in it into their shop they keep the spoon but give it back the next

Chapter III. Population. MANUFACTURERS.

day. Child and widow marriage and polygamy are practised and polyandry is unknown. They are bound together by a strong caste feeling. Minor social disputes are settled by their caste people and graver questions by their spiritual teacher. They send their boys and girls to school, take to no new pursuits, and are a falling class.

Hirekurvinavarus.

Hirekurvinavarus are returned as numbering about seventy and as found chiefly in Ránebennur. Their home speech is Kánarese. The names in common use among men are Basáppa, Kalláppa, and Nágáppa; and among women Basava, Mallava, and Nágava. They have no surnames. Their family gods are Basáppa, Mailar, and Venkataramana; and their family goddess is Yellamma. They have two subdivisions Hire or Great Kurvinavarus and Chik or Little Kurvinavarus who neither eat together nor intermarry. They are dark, stout, and muscular. They live in flat-roofed, dirty, ill-cared for houses with walls of sun-burnt bricks and mud. Their daily food is rice, Indian millet bread, pulse, and vegetables; and their special holiday dishes are sweet cakes, and the flesh of fowls, sheep, or deer. They use intoxicating drinks. The men wear a loin and shouldercloth, a jacket, and a headscarf, and the women a robe and a bodice. They have no store of clothes for ordinary wear or for special occasions. They are hardworking, honest, hospitable, even-tempered, and orderly but unclean and untidy. Their main calling is weaving *dhotars* or men's robes and *sáris* or women's robes. They work from morning till evening except a midday rest of two hours. Their women help the men in their work. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs about £20 (Rs. 200) to build and 1*s.* (8 *as.*) a month to rent. A birth costs about £1 4*s.* (Rs. 12), a marriage about £20 (Rs. 200), a girl's coming of age about £2 (Rs. 20), and a death about £3 (Rs. 30). They are religious, respecting Bráhmans and calling them to conduct their marriages. On other religious occasions they act as their own priests. They keep the leading Hindu holidays but do not go on pilgrimage to any shrine. Their spiritual teacher is a Lingáyat priest named Nilakanthapanavaru. They profess not to believe in sorcery, witchcraft, or soothsaying. As soon as a child is born its navel cord is cut and the child and its mother are bathed. On the fifth day rice is boiled with pulse and five women whose first husbands are alive are fed, and on the tenth day the child is named and cradled. On the twentieth day the mother and five women whose first husbands are alive go to a pond, well, or river, worship the water with redpowder and turmeric, and return home each with a pitcher of water on her head. When a marriage is settled, sheds are raised before the bride's and bridegroom's houses. On the wedding day the bride is brought to the bridegroom's shed, the bride and bridegroom are bathed, dressed in new clothes, decked with flowers and ornaments, and seated on a blanket spread on a cot in the shed. The village astrologer comes and repeats verses and throws grains of red rice on the heads of the pair, lighted lamps are waved round their faces, betelnut and leaves are served among the guests, a feast is given to friends and relations, and the ceremony is over. When a girl comes of age she is made to

MANUFACTURERS. *Hirekurvinavarus.*

sit apart for nine days. On the tenth she is bathed, a feast is given to members of the caste, and in the evening she is taken to her husband's room. After death the body is washed, dressed in new clothes, decked with ornaments, and placed in a sitting posture. It is put in a car, carried to the burial ground, and buried. Child and widow marriage, polygamy, and divorce are allowed and practised, polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by a committee of castemen, and any one who disobeys their decision is put out of caste. They do not send their children to school, take to no new pursuits, and are a steady class.

Istarerus.

Istarerus a small class of about fifty families seem in the census to have been included under Patvegárs. They are found only in Hubli. They are said to be the illegitimate descendants of Patvegárs. They speak Maráthi at home and impure Kánarese out of doors. The names in common use among men are Ránosa, Tukása, and Yellása; and among women Ambábái, Gangábái, and Tuljábái. Their leading surnames are Habib, Jádhav, and Pavár. Their family goddess is Ambábái or Tuljábháváni whose chief shrine is at Tuljápur in Sátára. They are fair, strong, and muscular. They live in flat-roofed houses with walls of mud and stones. Their daily food is Indian millet bread, rice, pulse, curds, and vegetables; and their special holiday dishes are sweet cakes made of wheat, pulse, and coarse sugar. They eat flesh and drink liquor. The men wear a loin and shouldercloth, a jacket, a long turban, and shoes; and the women a robe and a bodice, without passing the skirt of the robe back between the feet. The men wear ear and finger rings, and the women ear, nose, finger, and toe rings, gold and glass bangles, and silver anklets. They are hardworking, honest, hospitable, even-tempered, and orderly. Their main calling is dyeing and selling silk. Some of them weave silk or silk-cotton róbes and waistcloths. They work from morning till evening dining and resting for about two hours at noon. Their women help in their work. They rest on the usual Hindu holidays. They are prosperous and free from debt. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs them about £15 (Rs. 150) to build and 2*s.* (Re. 1) a month to rent, and the value of their house goods is about £20 (Rs. 200). A birth costs about £1 (Rs. 10), a thread-girding about £4 (Rs. 40), a marriage about £15 (Rs. 150), a girl's coming of age about £2 10*s.* (Rs. 25), a pregnancy about £1 (Rs. 10), and a death about £2 10*s.* (Rs. 25). They are religious. They worship the usual Bráhmanic gods and keep the leading Hindu holidays. They respect Bráhmans and call them to conduct their marriage and other ceremonies. They make pilgrimages to Tuljápur near Sátára. They have a spiritual teacher or *guru*. They believe in sorcery, witchcraft, and soothsaying. When a child is born its navel cord is cut, a little honey is dropped into its mouth, and the mother and child are bathed. On the fifth day the goddess Sathi is worshipped and five women whose first husbands are alive are fed, and on the twelfth day the child is named and cradled by its paternal aunt. A birth causes impurity for five days. When a boy is five years old his hair is cut, and when eight years old he is girt with a sacred thread.

Chapter III. Population. MANUFACTURERS. *Istarerus.*

At their wedding the bride and bridegroom are rubbed with turmeric and oil and bathed. A Bráhman repeats verses and throws red rice on the heads of the pair, lighted lamps are waved round their faces, betel is handed to the guests, and the bride and bridegroom are made to eat from the same plate. Next day the bride and bridegroom are taken to a temple, and bow to the idol, and this completes the marriage. The dead are burnt. On the eleventh a Bráhman purifies the mourning family by giving the men new sacred threads to wear and all of them holy water to sip. Child and widow marriage and polygamy are allowed and polyandry is unknown. They are bound together by a strong caste feeling. A majority of the caste settled social disputes. The guilty are fined 2*s.* 6*d.* (Rs. 1 - 4), bathed, and let back into caste. They send their boys to school, take to no new pursuits, and are a steady class.

Khatris.

Khatris or **Patvega'rs** are returned as numbering about 4060 and as found in Dhárwár, Gadag, and Karajgi. They say that their proper name is Kshatriya not Khatri, and that they are the descendants of the seven sages Bháradvája, Jamadagni, Kashyapa, Káttiayana, Válmika, Vashishtha, and Vishvámitra. Their home speech is a mixture of Maráthi, Hindustáni, and Kánarese, and out of doors they speak Kánarese. The names in common use among men are Narsingsa, Tuljasa, and Yellása; and among women Gangábái, Renukábái, and Yellábái. Their common surnames are Baddi, Juturi, Kothare, Mogji, and Pavár. Their family gods are Ganpati and Mahádev, and their family goddesses Tuljábhaváni and Yellamma. They have no subdivisions or family stocks. They are fair, tall, strong, and muscular. They live in common houses, with walls of sun-burnt bricks and tiled or flat roofs. Their daily food includes rice, Indian millet bread, vegetables, onions, and garlic, and their special holiday dishes are sweet cakes made of wheat, pulse, and coarse sugar. They use flesh and are excessively fond of intoxicating drinks. Men wear a loin and shouldercloth, a coat, a headscarf, and shoes; and women a robe and a bodice. Except on ceremonial occasions they do not pass the skirt of the robe back between the feet. The men wear ear and finger rings, and the women ear, nose, finger, and toe rings, necklaces of glass or gold beads, and silver anklets. They are dishonest, hot-tempered, cunning, and given to drink, but hardworking and clean. Their main calling is weaving cotton cloth and dyeing silk. They work from morning till evening with two hours' rest at noon. Their women and children help in the work. Their busy months are August, September, October, and November. Their craft is steady but many are in debt. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs about £30 (Rs. 300) to build and 2*s.* (Re. 1) a month to rent, and the value of their house goods is about £10 (Rs. 100). A birth costs about £1 (Rs. 10), a thread-girding about £2 10*s.* (Rs. 25), a marriage about £15 (Rs. 150), a girl's coming of age about £2 (Rs. 20), a pregnancy about £1 (Rs. 10), and a death about £3 (Rs. 30). They are religious. They respect Bráhmans and call them to conduct their ceremonies. They keep the leading Hindu holidays and make pilgrimages to Ambábái at Tuljápur in Sátára.

MANUFACTURERS.
Khatris.

Their spiritual teacher is Shankaráchárya the Smárt pontiff whom they give occasional presents of money. They believe in sorcery, witchcraft, and soothsaying. On the birth of a child a few drops of honey are put into its mouth and its navel cord is cut. On the fifth night the goddesses Jivati and Sathi are worshipped, and on the twelfth day the child is named and cradled. When a boy is eight years old he is girt with the sacred thread. Their marriage and death ceremonies differ little from those of Smárt Bráhmans. Before a marriage a *gondhal* dance is performed. The dead are burnt and the family is impure for eleven days. They bury boys who die before they are girt with the sacred thread, and girls who die before they are married. They hold mind-feasts on their ancestral death days. On the first of *Ashvin* or October-November they spread earth on a plantain leaf, lay it before their house gods, and sow five kinds of seed in the earth. On the bright eighth they sacrifice a sheep to Durga. On the tenth, when the seedlings are one or two inches high, their women carry them in pomp to a river or brook and throw them into the water. On the *Mágha* or February-March full-moon the women strip themselves naked in the idol room, tie bunches of *nim* Melia azadirachta leaves round their waists, walk round the gods, wave lamps and red water, and fall before the gods. Child marriage and polygamy are practised, widow marriage is forbidden, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the caste and any one disobeying their decision is put out of caste. They send their children to school, take to no new pursuits, and are a steady class.

Kurvinshetis.

Kurvinshetis, a class of weavers, are returned as numbering about 1350, and as found in Dhárwár, Hubli, Hángal, Kalghatgi, Kod, Navalgund, and Ron. They say they were once Bilejádar Lingáyats and left the main caste in consequence of some dispute. They speak impure Kánarese. The names in common use among men are Basáppa, Kálláppa and Málláppa; and among women Basava, Ningava, and Yellava. They have no subdivisions. They look like ordinary labourers. They live in one-storeyed houses with walls of sun-burnt bricks and flat roofs. Their house goods include one or two looms and some earthen and brass or copper vessels. They sometimes keep cows and she-buffaloes. They are moderate eaters and bad cooks. Their daily food is Indian millet bread, Indian millet-gruel, vegetables, chillies, clarified butter, and milk; and their special holiday dishes are rice, milk, coarse sugar, clarified butter, and flesh. They drink liquor but not to excess. Almost all chew and smoke tobacco. The men wear a loin and shouldercloth, a short coat, and a headscarf, and the women a robe and a bodice. They have no store of clothes for ordinary wear, but they keep one or two sets of new clothes for special occasions. The men wear gold or brass ear and finger rings, and the women silver armlets, wristlets, and waistbands, and a gold nosepin. They are hardworking, honest, even-tempered, and hospitable. Their main calling is weaving robes and bodicecloths, and the coarse loin and shouldercloths worn by the lower classes. The women help the men in their work. Their coarse cloth is in great demand and their calling prospers.

Chapter III. Population. MANUFACTURERS. *Kurvinshetis.*

Few of them are in debt. They keep the leading Hindu holidays, and eat only from the hands of Lingáyats. A family of five spends about £1 (Rs. 10) a month on food, and about £2 (Rs. 20) a year on clothes. A house costs them about £10 (Rs. 100) to build and about 4*s.* (Rs. 2) a month to rent. A birth costs about 4*s.* (Rs. 2), a son's marriage about £5 (Rs. 50) including £2 (Rs. 20) paid to the bride's father, a girl's coming of age about 2*s.* (Re. 1), a pregnancy about 4*s.* (Rs. 2), and a death about 10*s.* (Rs. 5). They have no family gods or family priests, and do not wear the *ling* like other Lingáyats. They respect neither Bráhman nor Lingáyat priests, and themselves conduct their marriage and other ceremonies. They have a spiritual teacher who is called Nilakanthasvámi. They occasionally worship the village deities Basavana and Mailar, but do not keep their images in their houses. They profess not to believe in sorcery witchcraft or soothsaying. They form a united community but caste authority is not very strong. They have begun to send their children to school, and are a prosperous class.

Sális or Kostis.

Sa'lis or **Kostis** are returned as numbering about 18,900, and as found over the whole district. They are divided into seven classes of which Sális, Patta Sális, Padam Sális, Shakuna Sális, and Shuddha Sális, are found in Dhárwár.

Sális.

SÁLIS speak impure Kánarese and Maráthi. The names in common use among men are Bharmáppa, Hanmáppa, and Sidáppa; and among women Ambákka, Balava, and Nilava. They have no surnames. Their family deities are Shankari and Tuljábhaváni. The chief shrine of Tuljábhaváni is at Tuljápur in Sátára. They are tall well-featured and lively. They live in flat-roofed dirty and ill-cared for houses with walls of mud and sun-burnt brick. They are moderate eaters and good cooks. Their daily food is Indian millet bread, curds, and vegetables, and their special holiday dishes include sweet cakes made of wheat, pulse, sugar, rice, and milk. They eat flesh and drink liquor often to excess. The men wear a loin and a shouldercloth, a jacket, a headscarf, and shoes; and the women a robe and a bodice without passing the skirt of the robe back between the feet. The men wear ear and finger rings and bracelets, and the women ear, finger, and toe rings, necklaces, waistbands, and anklets. They are hardworking, honest, even-tempered, hospitable, and orderly, but excessively fond of liquor. Their calling is weaving cotton robes and waistcloths. They work from six to twelve and again from two to six. Their women and children help in the work. They are skilful workers, their calling prospers, and they are free from debt. Their busy months are April, May, August, and September. They rest on the leading Bráhmanic holidays and on full-moons. A family of five spends about 16*s.* (Rs. 8) a month on food and about £2 10*s.* (Rs. 25) a year on cloth. A house costs about £10 (Rs. 100) to build, and 2*s.* (Re. 1) a month to rent. Their house goods are worth about £10 (Rs. 100). A birth costs about 10*s.* (Rs. 5), a son's marriage about £10 (Rs. 100) including £3 4*s.* (Rs. 32) paid to the bride's father, a girl's coming of age about £2 10*s.* (Rs. 25), a pregnancy about 8*s.* (Rs. 4), and a death about £2 (Rs. 20). They are religious. They respect Bráhmans and

call them to conduct their marriages, and Lingáyat priests to conduct their funerals. They have no spiritual teacher. They sometimes worship the village goddesses Dayamava and Durgava, but profess not to believe in sorcery, witchcraft, or soothsaying. On the birth of a child its navel cord is cut and the mother and child are bathed. On the fifth day the goddess Jivati is worshipped, and caste people are feasted. On the thirteenth the child is named and cradled. On the day before a wedding cooked food is offered to their family goddesses Shankari and Tuljábhaváni, and on the wedding day the bride and bridegroom are rubbed with turmeric, bathed, and seated on raised seats, a Bráhman priest repeats verses and throws red rice on the couple, caste people are feasted and the ceremony is over. After death the body is placed sitting close to a wall between two pegs and is decked with ornaments, flowers, new clothes, and redpowder. The relations sit near the body weeping and with their hands touch the cheeks, mouth, and body of the dead. The body is kept in the house till all the relations have come and seen it. It is then seated in a bamboo car gay with flags, plantains, mango leaves, lemons, dates and cocoanuts, and with music is borne to the burial ground and buried.[1] On the third day after death cooked rice balls and milk are offered at the grave, and on the eleventh a caste feast is given. The family remains impure for eleven days. They are bound together by a strong caste feeling and their social disputes are settled according to the opinion of a majority of the caste. Child and widow marriage, divorce, and polygamy are allowed, and polyandry is unknown. They do not send their boys to school, take to no new pursuits, and are a steady class.

Patta Sális.

PATTA SÁLIS are a small class which in the census was probably included under the general head of Sális or Koshtis. They take their name from the Kánarese *patte* silk and the Maráthi *sáli* a weaver. Their home speech is Kánarese. The names in common use among men are Basáppa, Ningáppa, and Mállápa; and among women Kareva, Mállava, and Ningava. They have no surnames. Their family deities are Basava whose chief shrine is at Ulvi in North Kánara, Párvati whose shrine is at Hampi near Bellári, and Virabhadra whose shrine is at Rachoti in Bellári. They are strong and muscular and do not differ in appearance from other Lingáyats. They live in clean one-storeyed flat-roofed houses. Their daily food is rice, Indian millet bread, pulse, vegetables, and milk, and their special holiday dishes are sweet cakes made of wheat-flour, sugar, and clarified butter. They neither eat flesh nor drink liquor. The men wear a loin and shouldercloth, a jacket, a coat, and a headscarf; and the women a robe and a bodice, without passing the skirt of the robe back between the feet. The men wear ear and finger rings, and the women ear, finger, nose, and toe rings, armlets, wristlets, necklaces, and chains. Both men and women wear the *ling*. Their chief calling is weaving silk-cotton robes and coarse waistcloths. They work from morning to evening resting two hours at noon. Their women and children help in

[1] They sometimes burn the dead with ordinary Bráhmanic rites.

Chapter III. Population. MANUFACTURERS. *Patta Sális.*

their work. They are skilful workers and their calling prospers. They do not work on the ordinary Hindu holidays. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs about £30 (Rs. 300) to build, and about 2*s.* (Re. 1) a month to rent. A birth costs about £1 4*s.* (Rs. 12), a son's marriage about £20 (Rs. 200) including £2 16*s.* (Rs. 32) given to the girl's father, a girl's coming of age about £2 10*s.* (Rs. 25), a pregnancy about £2 10*s.* (Rs. 25), and a death about £1 (Rs. 10). They do not respect Bráhmans or Bráhmanic gods. They are staunch Lingáyats and employ Lingáyat priests to conduct their marriage and other ceremonies. They have a spiritual teacher or *guru* named Chikkerisvámi who lives at Sultánpur in the Nizám's country. They believe in sorcery, witchcraft, and soothsaying. On the birth of a child its navel cord is cut, a few drops of castor oil are put into the child's mouth, and the mother and the child are bathed. The family is held impure for five days. On the fifth day the midwife sets an image of the goddess Sathi and a curry-stone under the mother's cot, the image is worshipped by the mother, and wet gram is handed to five women whose first husbands are alive. On the sixth day a Lingáyat priest comes and lays the child in an eight-sided figure drawn on the ground with white powder, at each corner of the figure he lays a betelnut, two leaves, and a copper coin, and setting a *ling* on the left hand of the child's father or maternal uncle, washes it nine times with sugar, milk, honey, and clarified butter, all the while repeating verses. He winds a white thread one hundred and eight times round the *ling*, wraps a silk cloth over it, and ties it to the child's neck. The priest touches the child three times with his right foot, and puts it into the mother's lap who bows to the priest. On the thirteenth day the child is cradled and named by its paternal aunt, who is presented with a bodice. On the first day of marriage the bride and bridegroom are rubbed with turmeric and oil, bathed, and a dinner is given to a few Lingáyat priests, friends, and relations. The dinner is called *arishanada-uta* or the dinner given in honour of the bride and bridegroom. On the second day a dinner called *devkáryada uta* or the god-dinner is given in honour of the gods, and in the evening caste people meet in the marriage shed and betel leaves and nuts are handed among them. Five married women called *adgitterus* are chosen to attend on the bride and two men called *hattagirerus* are chosen to attend on the bridegroom. On the same day the headman of the caste called *gavda* is invited, and presented with five sets of betelnuts and leaves. On the third day the bride's father gives the bridegroom uncooked food, clothes, a brass plate, a drinking vessel, and two small lamps, and the bride and bridegroom are made to sit on a raised seat covered with rice, the Lingáyat priest repeats verses and throws red rice over the pair, the lucky thread is tied round the bride's neck, lighted lamps are waved round their faces, and the marriage is over. Next day the bridgroom's two attendants or *hattagirerus* are represented each with thirty handfuls of rice and Indian millet, thirty betel leaves and nuts, thirty cakes called *huplas*, and thirty salt relishes called *sandagis*, and each of the five bride's-women or *adgitterus* are presented with fifteen handfuls of rice and Indian millet, fifteen betel leaves, fifteen cakes, and fifteen salt relishes. The dead are buried with rites which do

not differ from those of other Lingáyats.[1] Birth and death cause impurity for five days, and monthly sickness for three days. Child and widow marriage and polygamy are practised and polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by the men of the caste and any one who disobeys their decisions is put out of caste. They send their children to school, take to no new pursuits, and on the whole are prosperous.

Patta Sális.

PADAMSÁLIS speak Kánarese.[2] The names in common use among men are Basáppa, Hanmáppa and Timáppa; and among women Bhadmava, Mallava, and Timava. They have no surnames. Their family gods are Hanumáppa and Timáppa, whose shrines are found all over the district. They have no divisions. In look they do not differ from the bulk of the local husbandmen. Most of them live in dirty ill-cared for houses with walls of sun-burnt brick and flat roofs. They are great eaters and bad cooks. Their daily food includes Indian millet bread, rice, pulse, and vegetables, and their special holiday dish is flesh. They use all intoxicating drinks. The men dress in a loin and shouldercloth, a short coat, and a white headscarf; and the women in a robe and a bodice without passing the skirt of the robe back between the feet. The men wear gold or brass ear and finger rings, and the women wear the *guldáli* or lucky marriage necklace, silver armlets and wristlets, and glass bangles. They are hardworking even-tempered and orderly. Their chief calling is handloom-weaving. They work from morning till evening except two or three hours for meals and rest at noon. Their women help in their work. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £20 (Rs. 200) to build. A birth costs about £1 (Rs. 10), a marriage about £20 (Rs. 200), a girl's coming of age about £2 (Rs. 20), and a death about £1 10*s.* (Rs. 15). They are religious respecting Bráhmans and calling them to conduct their marriages. They do not employ priests on any occasion except marriage. They keep the regular Bráhmanic holidays but make no pilgrimages. Their spiritual teacher is a man of their own caste who lives at Kanchi or Conjeveram in Madras. They worship the god Hanamáppa on every Saturday, and believe in sorcery, witchcraft, and soothsaying. Child and widow marriage and polygamy are practised and polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by their caste people, and any one who disobeys their decisions is put out of caste. They send their boys to school, take to new pursuits, and on the whole are a steady class.

Padamsális.

SHUDDHA SÁLIS are a small class who seem to have been included in the census under the general head of Sális. Their

Shuddha Sális.

[1] Details are given under Jangams.

[2] According to Buchanan (Mysore, I. 256) the Padam Sális tell this story of the origin of their sect. The whole Sáli community formerly wore the *ling*. A house became haunted by a ghost and the caste were called on to drive him out. All their prayers were of no avail. At last ten of them threw aside the *ling*, offered prayers to Vishnu, and drove out the ghost. They ever afterwards followed the worship of Vishnu. They formed themselves into a separate community and called themselves Padam Sális perhaps from *padma* the lotus, one of Vishnu's four weapons.

Chapter III. Population.

MANUFACTURERS. *Shuddha Sális.*

home speech is Kánarese. The names in common use among men are Bhimáppa, Kariyáppa, and Lingáppa; and among women Mallava, Manava, and Sankhava. They have no surnames but place names. Their family gods are Hanumán, Mailar, and Sáleshvar. Mailár's chief shrine is in Bellári, and Sáleshvar's at Rathpatti in Kod. They are black, strong, muscular and like local potters. They live in large neat and well-cared for flat-roofed houses with walls of stone and clay. They keep cows and she-buffaloes. They are moderate eaters and bad cooks. Their daily food includes Indian millet bread pulse and vegetables, and their special holiday dishes are sweet cakes, rice, clarified butter, curds, and milk. The men dress in a loin and shouldercloth, a turban and sandals; and the women in a robe and a bodice. They dress in clothes woven by themselves. The men wear ear and finger rings, and the women ear, finger, nose, and toe rings, wristlets, necklaces, and glass bangles. They are even-tempered hospitable and orderly but dirty. Their main calling is weaving coarse cotton robes and waistcloths. They work from morning till evening resting for two hours at noon. The women and children help in their work. They are skilful workers and their calling prospers. Their busy months are August and September. They do not work on ordinary Hindu holidays. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £20 (Rs. 200) to build and 2*s*. (Re. 1) a month to rent. The value of their house goods is about £15 (Rs. 150). A birth costs about 10*s*. (Rs. 5), a marriage about £20 (Rs. 200), a girl's coming of age about £1 (Rs. 10), a pregnancy about £1 (Rs. 10), and a death about £2 10*s*. (Rs. 25). They are religious. They respect Bráhmans, consult them for a lucky day for marriage, and call them to conduct the services. Their other religious ceremonies are performed by men of their own caste. They sometimes worship the village goddesses Dayamava and Durgava, and, on the eighth of dark *Bhádrapada* or September, they worship their looms and weaving materials. They have no spiritual teacher. They believe in sorcery, witchcraft, and soothsaying. On the birth of a child its navel-cord is cut and the mother and child are bathed. On the fifth day to obtain long life for the child the goddess Jivati is worshipped, and at night four women whose first husbands are alive are made to hold the four corners of the cradle, and the child is named and cradled by its maternal aunt. On the twenty-first day the mother with five other women goes to a well and throws turmeric and redpowder into the water. In the bride's house a day or two before the wedding sugar is handed round and a caste dinner is given, and on the wedding day the bridegroom goes in procession on an ox to the bride's. When he comes near the bride's red water is sprinkled over him, he is taken to the wedding hall, and is there made to sit with the bride on a raised seat. A Bráhman gives the bridegroom a few drops of milk and clarified butter to sip, holds a cloth between the bride and bridegroom, repeats verses, and throws red rice on their heads. In the evening lighted lamps are waved round their heads, and they are told to sow the seeds of five grains as a sign of prosperity. Next day a caste feast is given and the marriage is over. The dead are either burnt or buried and the family is impure for ten days. On the eleventh some funeral rites are performed. Child

and widow marriage and polygamy are practised and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the caste, and any one who disobeys their decisions is put out of caste. They send their boys and girls to school, take to no new pursuits, and are a steady class.

Shakuna Sális.

SHAKUNA SÁLIS are a small class who are probably included in the census under the general head of Sális. They speak Maráthi at home and Kánarese out of doors. The names in common use among men are Áppana, Vankeráppa, and Ummana; and among women Basava, Irava, and Nágava. Their house deities are the *sháligrám* or black stone found in the river Gandaki in Upper India, and the goddess Tuljábhaváni. They are fair strong and muscular. They live in large clean and well-cared for tiled and flat-roofed houses and keep cows and she-buffaloes. They are temperate eaters and bad cooks. Their daily food is Indian millet bread, pulse, vegetables, and rice, and their special holiday dishes are sweet cakes made of wheat and coarse sugar. They eat flesh and drink liquor. The men dress in a loin and shouldercloth, a jacket, a headscarf, and shoes; and the women in a robe and a bodice without passing the skirt of the robe back between the feet. They weave their own clothes. The men wear ear and finger rings, and the women ear, finger, nose, and toe rings, waistchains, anklets, and glass and silver bangles. They do not wear the *ling* like the Pattasális. They are honest, hardworking, even-tempered, hospitable, and orderly, but dirty. Their chief calling is weaving coarse cotton robes and waistcloths. They work from morning till evening with a two hours' rest at noon. Their women and children help in their work. Their craft prospers and they are free from debt. They do not work on ordinary Hindu holidays. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs about £20 (Rs. 200) to build and about 2*s.* (Re. 1) a month to rent; and the value of their house goods is about £30 (Rs. 300). A birth costs about 8*s.* (Rs. 4), a marriage about £10 (Rs. 100), a girl's coming of age about £1 (Rs. 10), a pregnancy about 10*s.* (Rs. 5), and a death about £1 (Rs. 10). They are religious. They respect Bráhmans and call them to conduct their religious ceremonies. They worship the usual local and Bráhmanic gods and make pilgrimages to Pandharpur, Tirupati, and Gokarn. They have a spiritual teacher named Lingasvámi who belongs to their own caste, and lives at Airini in Ránebennur. They occasionally worship the village goddesses Dayamava and Durgava. They believe in witches, sorcerers, and soothsayers. On the birth of a child its navel cord is cut and a few drops of honey and castor oil are put in its mouth. On the fifth day the goddess Sathi is worshipped, wet gram is handed to women, and a feast is given to friends and relations. On the tenth day the house is cleansed and cowdunged and the family bathes and is considered pure. On the thirteenth the child is named and cradled and a caste feast is given. On the first day of marriage the bridegroom's party go to the bride's and present her with clothes and ornaments. On the second day the bride and bridegroom are rubbed with turmeric and oil and bathed, and on the third day a sheep is killed and its flesh and wheat cakes are offered

Chapter III. Population

MANUFACTURERS.

Shakuna Sális.

to the family gods. Next day which is the chief wedding day the bridegroom is taken in procession to the bride's, and with the bride is seated on an altar. A Bráhman priest holds a cloth between the bride and bridegroom, repeats sacred hymns, and throws red rice over their heads. The married pair are taken to a temple and worship the deity. On their return a caste feast is given and the wedding is over. The rich burn their dead and the poor bury. On the tenth day after death they offer rice balls to the crows in honour of the dead. Child and widow marriage and polygamy are practised and polyandry is unknown. They are bound by a strong caste feeling. Their social disputes are settled by a majority of the caste and any one who disobeys their decisions is put out of caste. They send their children to school, take to no new pursuits, and are a steady class.

Shivajogis.

Shivajogis, or Shaiv ascetics, are returned as numbering about twenty-two, and as found in Hángal and Hubli. They say they are descended from a Shaiv ascetic. They speak Kánarese at home and Maráthi as well as Kánarese abroad. The names in common use among men are Lakshmáppa, Ningáppa, and Siddáppa; and among women Bhadmava, Jamálava, and Shetteva. Their family gods are Bhairi, Hanumán, and Vithoba. They have no divisions. They are tall and muscular. They live in neat and clean flat-roofed houses with strong walls of stone and clay. They are moderate eaters and bad cooks. Their daily food is Indian millet bread, pulse, vegetables, and curds; and their special holiday dishes are sweet cakes made of wheat pulse and coarse sugar, rice, and clarified butter. They eat flesh and drink liquor often to excess. The men dress in a loin and shouldercloth, a jacket, a headscarf, and shoes; and the women in a robe and bodice without passing the skirt of the robe back between the feet. The men wear ear and finger rings, and the women wear ear, finger, nose, and toe rings, bead necklaces, and glass bangles. They are honest, hardworking, good-tempered, neat, clean, and orderly. Their chief calling is making the combs or reeds used by weavers which are worth about 8*s.* (Rs. 4) each. They work from morning till evening except two hours at noon for dinner and rest. The women help in their work. They do not work on ordinary Hindu holidays. Their craft prospers and they are free from debt. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £20 (Rs. 200) to build and about 2*s.* (Re. 1) a month to rent. Their house goods are worth about £10 (Rs. 100), a birth costs about 10*s.* (Rs. 5), a marriage about £10 (Rs. 100), a girl's coming of age about £1 (Rs. 10), a pregnancy about 4*s.* (Rs. 2), and a death about 10*s.* (Rs. 5). They respect Bráhmans and call them to conduct their marriages. Their spiritual teacher called Goraknáth lives at Benares. They occasionally worship the village deities Dayamava and Durgava. They believe in sorcery, witchcraft, and soothsaying. On the birth of a child the midwife cuts the navel cord and puts a few drops of castor-oil into the child's mouth. On the fifth day the goddess Jivati is worshipped and cooked food is offered to her. On the first day of a marriage the bride and bridegroom are rubbed with turmeric and bathed and yellow threads or *kankans* are tied to their right wrists. On the second day cooked food is offered to the family